A little Treatise called the Image of Idleneſſe, contayning certaine matters moued betweene Walter Wedlock, and Bawdin Bacheler/ tranſlated out of the Troyan or Corniſh tung into Engliſh/ by Oliuer Old-wanton/ and dedicated to the Lady Luſt.

¶ Newly corrected and augmented.

¶ Imprinted at London by William Seres. 1574.

This is an unique & unnoticed
edition of what is, in any edition,
a book of singular rarity & curiosity.

BRITISH MUSEUM

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TO

TO THE RYGHT

Honorable & his especial good Lady, the Lady Lust, of Pawesford, Oliuer Oldewanton your Ladyships bondman, wisheth a ioyfull life and continuall felicitie.

Cap. i.

CAlling to minde the oppinion of Aristippus a certain Philosopher of the Epicurians sect, who by profound arguments and sundry authorities vsed to maintain, that it was lawfull for man and woman at vacant times to exercise themselues with kissing and embracing (together with the sutes and ceremonyes thervnto belonging) rather then to sit stil and be idle. The same my iolye good Lady hath caused me so greatly to detest the wicked vice of Idlenes, that in eschewing therof, I haue had sundry deuises how I might moste conueniently be occupyed, & thervpon finding my self more apt then able for the exercise aforesaid.

And moreouer aswel ignorant in any craft and facultie of bodyly labour, as destitute bothe of learning and knowledge, wherby to inuent or set foorth any worthy matter of new. I determined at length because I haue vnderstanding in sundry tungs, to take vpon me the translation of some woork into English, and for that purpose, perusing a number of books, I chaunced to finde a litle quiere intituled, The Image of Idlenes,

written many yeeres past in the Troyan or Cornish speech beeing the mother tung of this noble Realme/ then called Britain/ which made me the more willing to take the same in hand/ thinking that it might draw againe to memory the valiant people of Troy/ wherof for my parte (be it spoken without aduaunt) I am one of the worthy offspring. But then came to my remembrance the woords of Plato/ who saith/ that man liueth not cheefely for him self/ but rather for his Cuntrey/ meaning that we should not applye our trauail or studv to our priuat pleasure or commoditye: but rather to the aduauncement of our common welth/ which this purpose seemed not to concerne/ and therefore might chaunce by some mennes oppinions ought not to be tranciled on.

Yet neuerthelesse like as commonly moste men be not soon perswaded to giue ouer the thig that they are affectionated vnto/ vpon any surmise or reporte/ that the dooinge therof should stand against the rule of good order. But rather to iustifye their cause/ will search for some coulourable argument/ to proone that the same may stand within the compasse of order. Euen so I beeing bent to the translation (with the help of my wits whiche in this case fauoured my wil) haue vnder suche sorte wrested common reason/ that in myne oppinion being inough (as I suppose/ for the discharge of mine owne conscience) the dooing ther of may well inough stand with the precept of Plato. If not indirectly/ yet at the lest way by a menes which I proue as thus. To be a Studient of the Lawes/ a Counceller or a Minister in the common welth is well allowed with Plato/ and then to incorage or assist suche person in his study or ministration must needes be of like effect. And that in my minde shalbe accomplished in this woork. For

it is apparant vnto vs/ that serious and sad stu-
dy vvhich pertaineth to the gouernaunce and
ministration in a common vvelth is so contrarye
to moste mennes nature/ that if the minde be not
recreated vvith some pleasant matter/ the vvits
vvil soon appall/ and the liuely spirits vvax fee-
ble or dul. And therfore it seemeth/ that as it is
necessary to haue Studients/ Councellers and
ministers in a common vvelth/ euen as necessary
it is that some men shoud trauail to set foorth
such matter as may reuiue their Spirits/ beeing
mortifyed by continuall graue study/ vvhich o-
therwise as accloyed and vvery/ should of force
be driuen by vnaptnesse to cease in their studye
or ministration/ and surely Madame/ the iniqui-
tie of time is now such/ that the very graueſt and
moste vvisest sort of men (yea and euen they whi-
che haue ministration in the common vvelth)
vvil sometime soonest laugh and reioyce to hear
and read euil of vvomen: yet not as though bee-
ing euil matched them selues/ they should seeme
glad to perceiue other men in like case/ as if the
euil vvere as common as vvomen are in great
number/ or that they think that they may by rea-
dyng of Bookes more safely reproue their
wiues faults then by expresse vvoords.

But rather commeth as a certain plague of
lightnesse or frenzy by the operation of some
peruerse Planet or euill humour that causeth
them indiscreetly to condemne them selues by de-
faming their moste naturall and best knovven
parent. Like as if the Tercel vvould say that
his Sertor or Damme vvere a Puttock or Kite/
vvhich argueth him self neuer likely to proone
good Hauke: and euen so it is of these mad
menne that delight to speake and heare euil
of vvomen.

Novv beit novv very shortly vvhen by the be-
nevolence of the bodyes aboone/ there shall no

more such occasions be ministred. I dout not but that men wil amend their misreports / and giue ouer such vnseemly delectations. But yet in the meane season it shalbe necessary to serue the time. And therfore the matter of this translation beeing interlaced with certaine surmised faults against women / seemeth to be as an ayd to the ministers in a common welth / to refresh with all their wittes beeing as I said before / appalled with graue study. So that wheras such ministers by their study and trauail do serue the common welth indirectly. Euen so by this woork / which tendeth to maintain and continue their wittes apt for study and ministration. We thincketh I serue the common welth by a meanes / so that my trauail heerin may wel inough stand with the precept of Plato.

And that thereby at the least way I shall deserue as much cõmendation as the Smith whiche maketh a wrest to tune the instrument: who although he be ignorant in Musick / is yet worthy of some thanks for the harmony / by reason that and if his trauail had not been / the strings could not haue been brought to agre in tune / and then had there been no melody at all. But alas / a lamentable case to remember how the foly and malice of man is increased since the dayes of Saint John the Euangelist / who for his recreation after lõg prayers (as the discrete olde wiues beare in hand) vsed to refresh him self in playing with his Byrd. And likewise holy Saint Anthony in teaching his little Pigge to tumble and vault / and did not delight to heare and vnderstand of womens faults or doubleneese / as men doo now a dayes / which alteration by the oppinion of some Doctors / commeth by the influence of some disordered Planet. As indeed Venus of late to aduaunce her selfe hasted her ordinary course / thinking to make her assendant a-

boone

boone the hed of Jupiter/ but by a mischance she stumbled on Scorpio/ and vnder such sort was tangled: that not onely fayled the aduantage of her pretended purpose/ but moreouer lost two degrees/ and half of her possessed preheminence/ the reuolucion whereof seemeth to be a greate parte of the cause that maketh many women now a dayes to stray out of order/ and minister much occasion of euil report/ as coueting to be accounted of higher estate and abilitie then in deed they are/ or in making their beautye and comlyneese seeme more then it is/ to garnish them selues with more sumptuous apparel and costly Jewels then dooth appertain. For the maintenance whereof they abuse that parte of their bodyes where as the signe Scorpio dooth commonly reign/ and by such meanes for a time serueth well their purpose/ and dooth increase their preferment and estemation. How be it/ at length either by smelling or suspition/ they fall into defame and obloquie of the people, and be lesse esteemed or set by then when they first began.

But what so euer the cause of such alteration be/ sithen I perceiue that men are now so peruersly bent to reporte and heare euil of women/ yet for the reuerence and zeale that I beare to all women/ I haue thought best because they may be the rouyer with their answere or excuse if any of them shall happen to be charged with any of the faults or euil propertyes mentioned in this Booke. For to make them first priuye therunto by directing of this my simple woorke vnto your Ladyship/ beeing of all honourable women in these dayes (none discommended) aswel for singuler wit & good conueyance/ as for great pollicy and long experience counted moste notable/ not doubting but that all women by your Ladyships good aduise and instruction/

wil be wel able to defend or excuse them selues/ what so euer shall be laid to their charge/ which che cheefely hath boldened mee to bring this matter into our vulgar speeche / accounting it more honour for them to haue it come in question / and bee wel answered/ then by silence to let it alwaye remain in suspition or doutful. In the furtheraunce wherof if it may lye in mee either by woords or weapon/ to doo them any seruise or pleasure/ be their cause right or wrong/ I am and shall be bothe their Aduocate and Champion to my liues end. For doutles Madame I had rather a thousand men should perish by the feeling of ther faults (if any such were) then that I would defame or condemne the very simplest woman of your Ladyshippes train/ by confessing of ought that might make against her.

And for my trauail and good will in this behalf/ doo require nothing els at your Ladyships handes/ but onely that after this transitory life when your good Ladyshippe for your worthy woorks in Earth shall bee glorified in the celestiall Throne of the Goddesse Venus/ that I may bee restored again to youth/ and made Page of your Ladyshipps Chamber/ and that in the meane time it may please your Ladyshippe notwithstanding the debilitye of my body/ yet for the mightyneſſe of my minde and skilfull practise/ to admit me Captain generall of your band/ which I dout not / what by mine owne pollycyes / and what by the diligence and secret shifts of myne expert Heraulds/ and circumspect Espyalls/ so aduisedly to lead and gouern/ as they shall escape all reproch and daunger of their bodyes.

And as for the sauegarde of their Soules/ because it concerneth not the charge of that office/ I will referre the same to Fryer Floysterer

your

your Ladyſhips Penytencer / vvho for a ſmall portion of the ſpoyle (as ſome folke beare in hand) vvil take their vvhole perill on him ſelf/ as beſt knovveth the black Prouinciall vvho long preſerue your good Ladyſhippe/ and proſper your proceedings for euer and e= uer. Amen.

Your Ladyships bondman
Oliuer Oldewanton.

¶ The

The Image

¶ *The first parte of a certaine* Epistle sent by Bavvdin Bacheler to VValter VVedlock, vvherin dooth appeer the ground that caused the setting foorth of this Treatise. Cap. ij.

GOodman Wedlock, my harty commendations laid aparte, wheras I perceiue by the repoꝛte of Thomas Talker your Secretary, that ye say it is a shame foꝛ me to be so lōg time vnmaried, affirmig that I despise & eschew mariage, as a careful and vnquiet life, beeing good foꝛ nothing els but onely to bꝛing sinfull people that can patiently bear it, to heauen by the penance thereof, as the very self Purgatoꝛy that many learned men haue so long time contended vpon. Doutlesse Walter, I do maruel much what hath moued you to charge mee with so great an iniquitie: as that I should dispꝛaise the blessed Sacrament of matrimony beeing instituted by God him self the very ground and sum of all goodnesse yea, and that is of such perfection, that if any

mortall man had inuented the same, hee should therby haue worthyly deserued immortall praise and fame, the grounds thereof are so commendable and necessary. For surely I neuer had other then very good and reuerent opinion of it all my life, and yet in deed Walter I dayly see and haue said that wedded men for the more part haue alway woful and combrous liues, vpon grounds and occasion ministred by their wiues. But for very trouth by the default and negligence of them selues, that cõmonly lacketh either grace or discretion to order and vse their wiues as they should do, which neuer theleſſe is not to be meruayled at, for surely the right feat thereof is a secret that God reuealeth not to all men, leaſt then they should liue in such continuall pleasantneſſe and felycitye that they would neuer willingly depart this life: which by th'oppinion of the Vtopians is a great suspecy of perdition, but as for me, in deed I haue the gift therof. And therfore I insure you, haue bẽn very desirous to marry. Yet not so much for mine owne cõmoditie, as for that I would giue other men example how to vse and gouern their wiues in the right sort, whereby to expel the inconuenience that I perceiue

ceiue doth insue to the contrary, but my chaunce hath not bẽen to obtaine. For the Deuil to empesh so good a purpose of quietnesse in the world by one meanes or other hath alwaies hindered my sute, whiche is the very cause that I am so long time vnmaried, and for no suche errour or euil oppinion, as ye haue vntruely surmised of mée, for the more plain declaration whereof, I haue hér with all sent you a note or copy of such Letters as with careful hart I wrote before this vnto diuers, to intreat for my self vpon mariage, which when ye haue perused, then wil I declare vnto you further of my minde in this behalf.

Heer Bawdin Bacheler beeing suter to a certain Gentlewoman for mariage writeth to a freend of hers for to haue his help and furtheraunce therein.

Cap. iij

After my very harty commendation, ye shall vnderstand that partely for myne owne comfort and commodity knowing by sundry meanes what ioyes and felicitie there may be in mariage: and partly

partely moued of compassion, perceiuing a number of men ignorauntly abusing themselues in ordering of their wiues (which by my good example might be reformed) liue in misery and great vnquietnesse: I am vtterly determined with all spæd to be a maried man, but yet not minding to bestowe my self so vnaduisedly for any hatte, as to chose a wife for couetise of goods or land, whereas my hart wil not serue mee to loue and fauour this person: not for doting loue or fauour, where as there is not some conuenient abilitie in substance toward suche charges as folowe the mariage: neither yet for bothe, where as the age shall much differ frō mine owne. Which things circumspectly considered, I indge them all according to my harts desire, with a number of good conditions to be ioyned togither in Mistresse B. your kinswoman, to whome of late I haue bēn suter in that behalf, and do perceiue by sundry meanes that she wil folow your aduise. Wherfore sir I shall very hartely desire you to haue your help and furtheraunce therein, which to recompence (if my suite take place) I dare be bolde to promise you a thousand thanks of her parte, for the speeding of her so good a husband,

as

as by my demeanour towards her, I entend to shewe my self. And yet for all that, I haue suche despaire and mistrust in the matter, that do the best you cã, I wil wage with you forty pound that I get her not, and on my fidelitie pay you truely if I leese, I learned this wager of a craftye Priest that by such a meanes with losing of a little money wan a good Benefice. Like as for my parte I trust in this case to leese, and yet be a gainer, as knoweth the maker of Patrimonye, whome I would gladly had somewhat enterlaced the pleasaunce thereof with some choler or bitternesse, for feare least the continuall ease and quietnesse that I shall finde therein, should happen to cause me to desist and forget to wish and worke for heauen, &c.

¶ Whereas Bawdin had been suter to a certain Gentlewoman for Marriage, and was in good hope to obtain, receiued knowveledge of the contrary by Letter, from a Gentleman that had partly been a meane for him, and thereupon wrot back as foloweth.

Cap. iiij.

After

AFter my harty commendations, yee shall vnderstand that I haue receiued your Letter containing a determinate nay in my suite to the gentlewoman ye wot of, which with a forced pacience I am contented to accept accordingly. And in perswading my self the eselier to bere the same, doo consider that if my desire had been graunted, th'one of vs shuld of necessitie (being born so far a sunder) haue been constrained to abandon & forsake our countrie and kindred, wherby might insue to vs bothe more vnquietnes, then any commoditie therof growing would be able to counteruail.

With this and like conjectures, I am now faine to feed my fantasie, of intent to make light what lieth at my hart maike heauy. The Deuil I thinck, for despite causeth mee now (contrary to my common wunt) to tender such suite so ernestly: either els God hath appointed it as my penance for that I haue often times treated much of like matter, where as in hart I ment nothing lesse, which requireth by consequence of equitie to minde much, and be little regarded as now it foloweth. And yet to ac-

count indifferently, me thinketh I can not well ascribe it to neither of them both, but all wholly to my self, that intending by policye to expel (as it were) a smart, have conceiued a continuall ache. As thus, lamenting the losse of my verye frend her late husband, whiche to my hart was no lesse sorowful, then if mine owne life should immediatly have followed, I thought that yet if I might get some commoditye by his death, that during his life time, could be not be obtayned: the comfort of the one would so qualifie the greef of the other, that it should the more easely and sooner be digested. And therupon did consider that the moste soueraigne Jewell in this world (which many mē misseth) is to have a wife of commendable qualyties & conuersation, whereof she (as I had knowen by the report of him, whose iudgement being grounded on experience, was not to be doubted) did appeare to be one. And therfore to recouer her as my recompence, was the original and onely cause of my sute at the first vnto her which sithence by circumstances did increase to suche presumption of speed (in mine opinio) that I accounted hir as obtayned. And therwithall pacifying my former

torment

torment, as counterpoysed with the same did reuiue my mortified spirit, with ẏ blossomes wherof few men findeth ẏ frute and accepted her in hart none other but as a member or parcell of my self, whiche now beeing concluded contrary, can to me be no lesse painfull, then the losse of my Hand or any other lim of mine owne body, the langor wherof is incredible to be written. Thus dooth it now appeer what it is to contend against the deuine puruayance, as in murmuring against the hand of GOD (whiche we little knowe for what wil or wo it is ment) to go about the alteration therof by worldly policy, whiche for the more parte turneth to our owne harme. As ensample by my self that intended to auoid the smart that I haue doubled.

Wherfore from henceforth my counceel and practise shall be in felicitye not to presume, nor in aduersitie to dispair, neither yet to employ our wits for to seek the alteration of neither, but with humble spirit suffer the gouernor to proceed, trusting all to be for the best, as in deed for my parte now in this extremitie and peruersnesse of fortune, I finde the same by experience, for by the mussing of my minde, myne affection

is altered into meditation, wherby I do consider bothe his power and mine owne weakenesse more then before time I did. And therewithall as the best thing that I may perceiue to haue obtained by this my suite and enterprise. I satisfie my self not thinking my trauaile and good will to be spent all in vain.

¶ Heer Bandin writeth to the Gentlewoman mentioned of in the last Letter, Cap. v.

BEcause I am loth to bestow more kindnesse on you, then of your parte shall thankfully be accepted, I haue me commended euen as hartely and as often as best can conteſt your minde, and none otherwise. Lo now may ye perceiue what a profitable and louing husband ye might haue of me, if ye had been happie, for herby doth appear that I lowe not to bestow any thing in vaill, and yet the same notwithstanding to satisfie your fantasie, can be contented to giue you libertie ouer the treasure of my hart, to spend thereof at your owne will

and pleasure. Further, you shall vnderstand that I haue receiued your refusle concerning my late suite vnto you, whiche on the one parte because it doth so muche contrarie my desire, ought not in reason to bee a little mine vnquietnes of minde. But yet on th'other side, considering that such is your will and pleasure, whiche I haue alwaies determined to preser and folowe aboue mine owne, I can but accept it in good parte, and be contented therewith, and for the time wil no more trouble you with any further request in that behalfe, as in deed there is good cause why, for as I vnderstand ye are all redy els where promised, wherof God send you ioy. And as for my parte, if reason to me do not the rather subdue affection, I intend to practise the common Prouerbe, whiche saith, that new loue driueth away olde sorowes. But surely it shall be don all by protestation, that ye fall not widow again, for if ye do I wil once more attempt you, whatsoeuer promise shall happen to passe me in the mean time, trusting to speed better the nurse at your handes, though now for certain considerations I seem to take the missing of your good minde lighter then inwardly I feel it.

Further concerning my deer frend your notable late husband, like as it is not possible to recouer again his body, so were it iniury to suffer his deserued good fame to perish. For the preseruation wherof I haue heerwithall sent certain verses in manner of an Epitaph, whiche I pray you cause to be grauen and fixed on his Sepulcre, and thus hartely fare ye wel.

The Epitaph.

LEwis lieth heer, so fel his fatall houre,
Blethin surnamed of South VVales the floure.
In knowledge of the law worthy eternal fame:
In wisdō & tēperāce coequal to the same
With all good qualities shortly to cōclude
And honest trade of life moste plenteously indued.
VVhōe cruel death alas in his xxxv. yeer
VVasting of this world hath laid along on bere.
VVail his want welshmen to rathe ebbed vvas his tide(
god send you many such & lēger to abide

Wheras a certain Gentlewoman bare in hand, that she was determined neuer to mary, and was neuerthelesse likely to be muche sued vnto for mariage heer Bavvdin informeth her by his letter, vnder what sort she vvere best to vse and giue ouer her Suters. Cap. vi.

GOod Mistresse N. I commend me vnto you, beeing right sory that I cannot season my commendations with some hartinesse: how beit, I assure you it is not left vndoone for any lacke of good minde, but only for that I am not as now maister of mine owne hart, and can therfore in nothing vtter any perfit hartinesse; yet neuerthelesse if it may doo you any pleasure to haue my harty commendations, ye may be therin as it were your own caruer. For doutlesse my hart is with you, so that ye may vse the office therof euen as ye list your self. And then hauing the hart after such sort, it may not be forborne, but that the body must needs be at your commaundement. And if ye dout the contrary on my behalf, I pray you commaund mee to doo

what lately ye denied mee of, and then the truth will appear. Further, where as yee refuse to accept me in mariage: yet not for any misliking as ye say, but onely for that ye are vtterly determined neuer to marry: Surely I account my self more bounden vnto you, for that gentle aunswere with your frendly entertainment besides, then I should be to some other for the graunting my whole request, & therfore if in any thing I may do you seruice or pleasure, ye shalbe wel assured therof. And as a pryme or earnest peny of the same, I wil at this time be so bolde as somewhat to councel you concerning suche matter as I suppose yee haue presently most neede to be wel aduised of, which is (sith as ye say ye are determined neuer to marrie, somewhat to shew you vnder what maner it shalbe best for you to vse and gine ouer suche as may happen to sue vnto you for mariage, which kinde of suters ye shall vnderstand are deuided into three sundry sortes. The one sueth for loue of the person, another for loue of her liuing, and the third are they that make of wooing their pastime or recreation: practising by sutes at large doon in sport, how to fashion them selues, and to place their woords a-

gainst

gainſt ſuch time as they ſhall happen to be earneſt ſuters in deed, and not meaning to marry although their requeſt were graunted, but rather ſcoffingly to retreat, and diſhoneſtly make their aduaunt of that they might haue had. The diuerſitie and diſpoſitions of which perſons it ſhalbe neceſſary for you to endeuor your ſelf w̄ al the ſleight & pollicie that poſſible yee may deuiſe to perceiue and knowe, and thereafter to giue them entertainment and anſwere.

For as to any of the firſt ſorte, a ſudain refuſe is death without redemption, and therfore vnto ſuche you may not giue the repulſe at firſt, but rather with an anſwere of double vnderſtanding, by little and little quail their hope of ſpeed. Or otherwiſe by counterfaiting your ſelf to be frowarde, or entangled with ſome other euil tatch, to make them think you better loſt then found, ſo that they may rather ſeeme to giue ouer then tobe refuſed.

But as for the ſecond meiny (whereof God wot there are to many) ye cannot vſe them to euil. For ſurely vnto ſuch wretches, the verie torment and pain of Hel (ſo that the poore ſoule were ſaued) is ſcarcely ſufficient punifhment. And therfore beſides

an

an vtter nay at the first, to shew them as muche sullen straungenesse as yee can deuise, wherby the rather to bring them in dispair of speed, shalbe but wel don: Respect yet some what to be had that ye seme not so take vnthankfully that which is offered vnder a freendly pretece, & beware that in such case yee giue no credit to any creature that speaketh in their fauour or furtherance. For no dout it is often seen that such frutes grounded on couetise be so compassed with Golde and gifts, that many times one freend selleth another, whereby bothe the buyer and seller are gainers. But woe may be the pore wife that payeth for all, and yet is neuer the rather maryed, for in such case the gods be maried, and not the woman, and as yee may se by experience either of them cherished and set by accordingly.

But now to the third sorte of Suters, these elnish dissemblers that I spake of before, when yee haue a little deuided them, whiche I would with were don vnder a milde indifferent sorte, onely to shew that ye minister them none occasion to bost of any thing graunted, and not to bring them in vtter dispair of speed, whereby to

giue

giue ouer their sute, and lose no more but their labour. For that were no little penaunce, and therfore ye must in suche case when ye haue said them nay, countervaile your wordes with a louing Lip or frendly eye, as though not perceiuing their dissimulation, ye ment them much better then ye spake and therwithall to increase their affection, ye must entertain thē with port and fashion, as ye shal think most to their contentatiō: which neuertheleſſe, must be done with suche demure simplicitie, as it seem not to passe the bounds of womanhed and honeſt estemacion, and vnder so good a waite, that ye seme not in the same presence to shew the like grace and familiaritie to any other, allaying by such meanes to make of such counterfaites right Venerians, and then smiling at their smart, scornefully to giue them ouer, on my faith I think in conscience were none offence at all.

I write you these things as a warning that ye recompence not the faiher with the faithfuller reward, nor marry away your liuing, and remain Widdowe your self for feare of repentance, as in dayes past, and not thincking therby the rather to allure

lure you (although I be one of the first sort) to shew me any grace or fauour. Yet neuer the lesse if any such good chaūce happen me beeing for trueth in my behalf not looked for and yet much trusted vpon, I assure you, ye shall gratifie your self with such a good turn as vpon the proof ye will be sory to haue so long time forborne, and so fare ye wel.

Heer Bawdin writeth to a certain Gentlewoman that was daunge rous to be seen or spoken vvithal by her Suters, Cap. vii.

Mistresse B. after my hartie cōmendations, wheras ye vse to absent your self and wil not be spoken with all at such time as I and other good fellowes come to treat with you vpon mariage, I can do no lesse for good minde that I bere you, but to wish that ye would leaue such demeanour. For I assure you there are many men that gather euil opinion thereof, and thinck the cause to bee, that doubting your self to go with Childe, yee abash to be seene in any presence of skilful iudgement. How be it, as for my parte, on my faith I suspect no

no suche thing, but recken surely that ye do it onely of intent, therby to auoide Suters, whose presence and wordes might els happen to win you vnto wedding, by ꝑ whiche ye should leaue your chaste widowish life, and leese the merit that in heauen is for the same ordayned. How beit, and if your meaning be none other then so, then sith ye are so well assured in refusing of suche requests as before this I haue heard you here in hand, better were in my minde that ye common therof with as many as list sue vnto you: for the more temptation ye withstand, the greater shalbe your méed. And yet because my learning in scripture doth not extend to discusse what blissful reward may be due for such vnnaturall & fruteles penance, the best and surest way for you in my iudgement, were to accept such one of your Suters to your husband or familier frend, as ye may thinck loueth you most hartelie, and in no wise to refuse them all lest hereafter ye repent as other haue don. For what merit God giueth to the chaste soules I know not, but it is verie certain that the Goddesse Venus punisheth right sharply the bodies that are repugnant to her louing lawes, as partely doth appere by

by the historyes folowing, which I tel you are not fained, but written by good authoritie in the book of Cupids Saints, and be thus. There was sometime a Knight named Parmalides that looued moste hartely the Lady Agglarose who for no sute that possible might be made, would assent to his desire. The importunate sorrowes wherof should shortly haue ended his wofull life daies, had not been the great mercy of Venus, who by plain Miracle, pitying to see her faithfull Seruaunt so tormented with the crueltie of a mercilesse Lady, made an exchaũge of bothe their desires, so that this Lady looued this knight aboue al creatures and he to the contrary hated her beyond all reason, wherdpon when she had long time followed him with many lamentable and piteous complaints requiring his fauour, and might not obtain, dyed euen of loue. Lo thus ye may see Venus can wound her disobediẽt subiects with their owne wepõ. There was also before this one Narcissus, of such beautie and seemlinesse, that diuers women came out of far cuntryes onely to beholde him, wherof many perished by his default, for he would in no wise incline to loue, which caused Venus to take displea-

sure

ture and to punish him as ye shal hear. On a time this Narcissus to go in a disguising with other company, happened to attire himself in the apparell and garments of a woman, and passing ouer a bridge, perceiued in the water the shadow of his own comely person and straunge attire, whiche him thought to be wunderfull seemly, and therupon for lack of discretion to inuolue him self (which Venus with drewe from him) had no minde on his disguised apparel, but iudged verily the same to be one of Dianas Nimphes, who in such like places vsed oftentimes for recreation in the summer season to make her abode, and therupon waxed so amorous of his own shadow, that after many humble requests of loue, and instant desires of speech speedlesse, her determined to referre him self to her grace and mercy, saying that in so goodly a creature, loue nor pitie could not be absent, and then with Armes displated lept into the Riuer, thinking to imbrace his Lady (who also held her armes abrode of intent to his fond opinion, onely for to receiue him) and was there drowned. Thus was his cruelti rewarded with foly.

There was also not long agone in Ge-

noa,

nor, bothe a knight and a Lady, who for the excellencie of their persons and qualities, were of such fortune, that diuers sued vnto them for loue, and could by no meanes obtain. For not regarding faithful hart and good minde, they coueted so much high Parentage & great abilitie that they thought none of their suters worthie to be accepted. The knights name was Malmerophus, and the Ladies Sillera, who at length by th'appointment of Venus fel both into loue and wer amorous eche of other. Then either of them called to remembraunce, how many Suters they had suffred to perish by their obstinacie in loue before time. And therevpon fell into dispaire by remorse of conscience, thincking verily that in so much as they had so misused Venus lawes, Venus (from whom al grace to obtain in loue doth proceed) would graunt them none, although it were required and deuoutlie praied for. In somuch that the one of them neuer durst motion the other of loue, alwaies tormēted them selues with inward desire and desperate thoughts, till at length this Lady Sillera in folowing the feminine nature, which of necessitie, must by some meanes disclose their secret thoughts,

wrought

wrought all her minde and oppinion with Silk in her Sampler, and ſon after died only of loue longing, where of when Malmerophus had knowledge, and wiſt of her ſampler as enraged for ſorow, he ſtrangled him ſelf therwith and ſo miſerably ended. Thus for lack of audacitie to diſcloſe their mindes erche to other (which grace for their ſtubborne boldeneſſe in refuſing of true louers before time, Venus withheld from them) they died all bothe at miſcheef, whiche if it be wel noted, is a great enſample for other to eſchew like offence in auoiding the like or worſe puniſhment.

Wherfore, I wil aduiſe you to accept ſome one of your ſuters vnto your fauour, & to leaue this hardneſſe of hart in ſcorning their painful liues. For doutleſſe Venus is now of as great power as euer ſhe was, and as able to puniſh her Rebels. Yea, and although by her godly patience ſhee ſpare you a ſeaſon, vpon proof of amendment, yet may you be right ſure ſhe wil at length puniſh you with ſome diſpleaſure if ye thus continue. Wherfore at your peril do as ye liſt now that ye are warned, and think not that I write you theſe examples of intēt to preferr my ſelf vnto your fauor, albeit that

to my iudgemēt I am he that most loueth you. For ye haue so often denied me that I am vtterly desperate therin: as shortly wil appeare by the end of my wofull life daies for sorow of the same, which chance of all creatures ye shall haue moste cause to lament. For therby shal ye be sure bothe to lose a frend in earth, & to haue a shrewd Solicitour in heauen. For when Venus shall inquire the cause of my suddain comming thither, then must I nedes disclose your obstinate demeanor in loue, which no dout wil be extremely punished, vnlesse your amendment may appeare vpon some other in the mean time. Or els and if your cruel hart be so stout that it will not alter for fear of her displesure and punishment, yet then let it alter in hope of her grace and fauor. For doutlesse she is not so rigorous in punishing her Rebelles, but that she is more benign and gentle in cherishing her faithful and obedient seruants. And therfore in all holy Scripture this is taken for her Posie or Prouerb, Loue and lack not, and if that be not inough to bring hir bountie in your credence, ye shall to affirme the the same, heare of a miracle which in olde daies she wrought, and was thus. One

Pigmalion

Pigmalion, (a verie cunning Grauer or workman in ſtone or mettall) made in Alabaſter the image of a womã, which was of ſo goodly proportion, fauour and countenaunce, that on a time as beheld her hee was ſuddainly taken with her loue, and that ſo feruently that he could not ſuffer to haue her out of his ſight. Whervpon he bought her coſtly and riche apparell, and daily would ſet her at his table, carue to hir of his beſt meate, at after none read before her ſtories of loue, ſhew her all his minde in ſecret cauſes, and at night take of her clothes: and lay her by him in naked bed, greatly bewailing her deadly dumneſſe, and ſo continued a long ſeaſon, notwithſtanding the contrarye councell of all his freends. Which demeanor the bleſſed Venus from aboue right wel beheld, greatly commending his ſtedfaſt louing courage, and to recompence the ſame, on a Winter night as he lay in his bed, wel nere froſen with imbraſing this colde image, ſhe gaue her naturall heat, life, and quickneſſe, ſo that they were afterwards maried together, and liued long time in bliſſefull loue, and much ioy, til at length this Pigmalion died, and then was his wife turned

again into an Image of Alabaſter, whiche to this day ſo remaineth, and is accounted throughout all Greece their beſt and cheefeſt Pilgrimage for to remoue or erpel the paſſions and paines of ielouſie, whiche for truety came firſt to knowledge and credēce by this miracle. The Princes of Tarent, (but after ſome bokes of Ottronto) finding her Lord and huſband in bed with one of her Chamberers, fel into ſuch a malincoly and penſifneſſe, that in a manner ſhe was at the verie point of death, and then being warned by a viſion to repair vnto this bleſſed Image for help, did auow her Pilgrimage thither, and receiued this Oracle, (Marſoiſe thees duā Guiſca ancorne rog hatre arta) being erpounded by the preeſts of that Temple to this effect in Engliſh.

If to were the borne thou finde thy ſelf agreeued: Giue him back again and thou ſhalt ſon be eaſed. Wherby bothe ſhe and fithence that time a great number of other being in like caſe haue bēn wunderfully comforted and holpen. Whereas before the diſeaſe was in maner vtterly incurable. And ſurely all this is doon by grace deriued from Venus What creature then trow ye may better ſpend their time the in the ſeruice

nice of her that so benignly rewardeth her faithfull seruants? doutlesse none. Wherefore yet once again, as he that for all your vnkindnesse shewed, can but wish you wel, I wil exhort you to enter and spend your life in blissefull loue, which vnfeiled among worldly felicities is the very greatest ioy. Howbeit I speak it not as he that hath had any experiēce therof, for alway it hath bēn my chaunce to loue vnbeloued, which for trueth is the greatest pain in earth, but yet the same maketh me perceiue in reasō the blissfulnes which may be in your loue, that are beloued: for of this I am certain, contrarie circumstance wil haue a contrary effect, so that like as my loue is painfull, because I am not beloued, euen so must yours nēds be pleasant because ye are loued: wherfore enter into it hardely with a glad hart, and that ye may wel perseuer in the same, yee shalbe assured of my daily praier, that sometime trusted to be of like Religion, and now an abiect all desperate. but yet not by mine owne default or deserning. Wherfore my trust is that Venus wil take at me no displeasure, but at least way recompence my wel meaning with the name of a Venerian, which shalbe a suffi-

cient title for me after this life, to chalenge a tabernacle in her eternall throne. And now to conclude if ye shall thinck me worthy to be imputed of follie, for that I dilate so much with such painted processe upon so weak a ground or matter, I pray you consider therwithall that ỳ new Wine or other troubled licour, bæing in a close vessel wil (for lack of aire if it be not vented) swel and burst his caske. For euen so in likewise my poore hart bæing replenished with the anguish of affection and desire, if it should not thus by vttering of my minde be suffred to asswage and ease it self, would ouer swell with deadly sighes and shortly seuer in sunder. And if it be so hard of credence that ye wil not think all these things to bee true, yet then I shall desire you at least way to take them for your pastime in the reading as I haue don in the writing, and so hartely fare ye wel.

¶ *Heer Bawdin writeth to a certain Gentlewoman, at whose hands he had been disdainfully refused vpon treatie of mariage.* Cap, viii.

Wilfred

of Idlenes.

Mistres G. after my harty commendation, wheras by your sundry nayes vpon the sute that before this I made vnto you for mariage, I was mided to giue ouer the same. Yet your gentle entertainment at our last beeing togither, when as ye graunted to common with me further therin at conuenient season, & after appointed with my seruant both place and time of meeting for such purpose, made me somwhat to renue my former intent, & to attēd for you accordingly, howbeit ye came not, which caused me (beeing then bound towards Troynouaunt) to send a certain freend of mine to knowe the cause of your stay, vnto whōe (not answering the same) ye vnder a disdainfull sort vtterly refused me, which was more then needed to be spoken of at that time, albeit that and if your fantasie had serued you needs so to doo, yet me thincketh yee might haue don it with more temperance and lesse words, like as it is possible inough I should haue don towards you, if ye had graunted my requeste in which case (on my faith) I am vncertain whether I would haue taken or left, for I neuer vse thorowly to examine my selfe

therin, till time it appeer I may be at the choise, and that neuer found I at your hands. But and if I had a gentle retreate with thanks for your conformable good minde, had been ỳ least of your recompence and surely no lesse I looked for on your behalf, specially cõsidering that women are or should be of a milde and gentle nature.

And yet may chaunce that your meaning therin, was better thẽ to some mens iudgement it founded, as thus. Perceiuing that mine affection towardes you was grounded on speciall good oppinion, which I had conceiued of you, yee douted least I should (euen to the death) lament the losse of such a faultlesse Wife, so greatly desired, and therfore of intent to qualifie my greef with the portion of my harme, yee haue right gently aggrauated the one to mollifie the other, and contrary to your conuersation forced your tung to declare you bothe stubborne of hart, suspicious of imagination, & inconstant of minde, that like as then all things considered, my losse was not great, my sorrowes ought not to be much. And if ye ment me so frẽndly, I am the more bouden to thank you, howbeit on my faith to say troth I needed nothing at all of any

ny ſuche conſortatiues. For like as ſome men delight for to trace the Hare, more to perceiue the wilineſſe of her doubling and ſubtil ſkips, then for any ioy to recouer or bring home the game: Right ſo in like wiſe for my part, haue I vſed ſuch kinde of ſutes, more for my ſolace and recreation, and to vnderſtand the dealing and demeanour of ſome folkes, then for any hope or intent to obtain the thing that I ſeemed to ſeek for, as he that hath alwaies thought the paſtime of wooing to be muche better then the pennaunce of wedding, or and if it miſhappen me at any time to be ouer deſirous of ſpéd therin, and in concluſion be denied, whereby for lack of good aduiſement I chaunce a ſeaſon ſomwhat to lament my repulſe, then in making conſolation to my ſelf, I call to remembrance a number of mine acquaintaunce, that vpon obtaining in like ſutes, whereas they ſought and looked for all ſuche commodities as I haue iudged to bee in you, when it came to the proof they had not onely miſt the ſame, but moreouer in the ſtead therof, found the cleane contrarie with wunderful vnquietneſſe and diſpleaſure, repenting their ſpéd all their life after, and then ſtraight

waies

wales do reioice mine owne hap, and bewaile theirs, like as a man that hath escaped from a shipwrack, where many of his frends perished, and therwithal am clene out of hand deliuered from all such thought and care as though I had neuer knowen the partie, nor minded such matter. But yet for all these bragges, if it shall seem vnto you by the maner of my writing, that I take ouer light the missing of your good minde, yet would I be right sorie that yee should by the occasion therof, either set the lesse by your self (as to beleeue that in deed the thing is no better worth) or yet to account me so ignorant, that I cannot esteem things somewhat according as they are,

But rather think I pray you the troth to be plain contrary on bothe partes, and that I write vnder such sort either as a cõmon pollicie, to set little by the thing that cannot be had, or els for that I dought it might distein the grauitie whiche should belong to the number of my yeres, for to bee acknowen any thing intangled with the afflictions of loue, although that in deed it toucheth me very neer, or otherwise that I do it because I serue in Garison and place of warre, and would by the bolde bearing

out

out of such a losse, shewe my self to be of such high spirit, and inuincible hart, that I wil not seem to bee ouercome with the thing whervnto bothe the mightie and wise haue sundry times giuen place, wher by outwarde apparance of my weak and simple person, by counterfaiting the inward vertue after the oppinō of some men called magnanimitie (temperately bering bothe felicitie and aduerse fortune), I may seeme better worthy to supplie the sameor better rowme, & so to assay whether by the spending of my good minde vnrewarded, I may finde meanes to obtain better estimation than I haue deserued, or at least way if I misse of them bothe, yet then to quiet my self with the hope of the one, although in vain. For doutlesse this transitory life is entāgled with so many kinds of misery, prouoking pensifnesse, that vnlesse a man sometime will flatter him self with some kinde of vain glory, or contrary to the liuely eye of his reason, delight or reioice in some one trifle or other, the calamitie and vnquietnesse therof, wil so fret nature, that none shalbe able to liue out half their naturall course, and therfore although it shall seem vnto you that I might better

better haue ſpent the time then ſo to make ſute, or thus to declare my ſelf, yet bee ſo muche in my fauour I beſeeche you, as to think that it is done to ſome purpoſe or effect, and not all of folly, as in deed it may happē ye ſhal hereafter ſo perceiue at large and in the meane time I pray you accept the ſimple verſes folowing, as my frendly token, and ſo wiſhing you as to my ſelf, bothe in lodging and otherwiſe, hartely fare ye wel.

(tought

The wiſe fathers of olde haue alvvaies
That vve should not shovv vnto our foe
The penſifneſſe of our ſecret thought,
though in our hart we ſuffer deadly vvo.
But bere it foorth as if it vvere not ſo,
for ourdiſcōfort shal cauſe him to be glad
VVheras our vvil is for to make him ſad

But reaſon alas in me is ſo appalled,
That I cannot vnto ſuch councel fall:
Though in my letter I haue right novv
affaied,
And falſly my ſelf a diſſembler did call.
Becauſe that you my deadheſt fo of all,
Should not perceiue my wofulheuineſſe;
For vvel I vvot ye ioy at my diſtreſſe.

Yet

Yet foly novv forceth me the trueth for
to expreſſe.
VVhat ſo euer my letter doth contain:
wherfore with woful hart I opẽly cõfeſſe
Hovv that your looue hath put me to
ſuch pain.
That with the life I may no more ſuſtain.
And if there be no grace but that I ſhall
be dead:
Yet this ſhalbe my laſt, God ſend you
vvel to vved,

Heer Bawdin writing to a cer
tain Gentleman (his freend) among o-
ther things bevvaileth him ſelf of
his euil ſpeed in vvooing,
and treatie of mari-
age. Cap. ix.

MAiſter D. after my very hartie com-
mendations, truſting that ye ar paſt
the daunger of this late vniuerſall
ſickneſſe, the new ſweat, theſe ſhall be to
aduertiſe you, that euen ſo am I, and that
with as much peril of life as euer man eſ-
caped: howbeit, all for the beſt as it hath
chaunced, for vvheras before time by reſon
of mine age and euil diet, my complexion
was

was plain malincholike, mired with ouer-
much choler, now by this meanes the vn-
kindely heates are suppreſt, and all euil hu
mours so erpelled, that (the blod tempe-
rately alaied, with fleume hauing maſtry)
I am turned to as godly a Sanguine as
euer ye saw, and therwithall growen as
ful of loue, as any nappie new ale is ful of
Barme, the crop wherof, muche after the
self same sorte (sauing not altogither so
high a loft) worketh, coueting vent and vt-
terance, neuertheleſſe I am determined
not to departe therwith, but only vnder the
bliſſeful band of matrimonie, whiche holy
and pleasant sacrament, because I wil nei
ther rashly enter into, nor yet bashfully (for
any refuse at a few hands) giue ouer. I
haue with good aduiſement made a kalen-
der of all such maidens and Widowes (in
these pates) as content mee that way,
which in the whole togither with an olde
fellowes wife, that I dare say wil not
liue out this next Marche, are to the num-
ber of xi. Upon which appointment I haue
not shewed my self to be so nice or daunge-
rous to pleaſe, as to alow none other but
onely such as are clene without any fault
for feare leaſt then I should not haue so li-

berall

berall a choise in so small a circuit, & ther-
fore cõferring their euil tatches with their
good qualities, I haue accepted or reiected
according to the more part or greater num
ber, hauing respect therwithall for mine
owne aduauncement, that one profitable
commoditie shall counteruail two euil pro-
perties, vnlesse they be of certain notable
sorts, which are not to be borne withall.
And moreouer preuenting lest my tender
simple hart might happen to burst for so-
row of a repulse, if I should lay all my
whole loue & good minde in one of them at
once, and then be refused, I haue taken this
order in my suite. When I am somewhat
wel entred in communication of mariage,
with the first, then after two or three mee-
tings, and before I demaund to haue any
direct answere there, I begin to enter-
tain the second, and when I haue noted
in her some one thing or other to my con-
tentation that the other hath not, then
straight waies I return to knowe her de-
terminate minde, which although it be not
agreeable to mine, I greatly force not, for
then I stand in hope to bee aswell sped or
better of the second, and so proceeding in
like manner with her, I go to the thirde,

alwaies

alwaies retaining one within possibilitie of speed, vnder this sort I haue alredy perused by of my number, and yet feeding my fantasie with hope that the best is behinde, my hart remaineth as fresh and whole as when I first began. But yet by S. Mary, like as it shalbe wisdome to cast the worst before it fall, so I consider that and if my fortune be so euil, that for lack of skilful intertainment I should chaunce to fail also of the rest, I dout it would bring mee into such perplexitie and sorow, as I shall then neuer be able to expel: for daungers once growen to th'extremitie, ar seldome or neuer recouered: and therfore Sir I shall desire you so much to assist me herin, as to ascertain me by your letter, vnder what sort ye vsed your self, vpon obtaining in like sute, that I may somwhat practise the same wherein for lack of power to recompence you other wise, of this ye may be assured, mine gotten by your meanes, as reason is, shall be at your commaundement, and so hartely fare ye well.

***

Whereas

*Whereas Bawdin serued in Gar*rison and had compounded with a certain Gentleman his freend, to repair thither at all times of danger, the same beeing so straighted in a time of commotion, that hee was forced for his sauegarde to take another holde, vvhere as vvere many Gentlewomen, whiche kinde of furniture the other greatly wanted, heer Bawdin maketh him request to haue some fruition of that necessary commoditie.

Cap. x.

THe rather to allure you for to satisfie my necessitie, hauing presently a certain kinde of lack, I haue thought good that ye should first be aduertised how wel I entended towards you, if so were that for your part, ye had needed of me, which is none other but ẏ my lodging was prepared to receiue you, and my force in redines for your defence, if ye had listed to haue drawen hether now in this daungerous time according to the tenour of our composition and olde band of amitie. My wel meaning wherin, I craue not to be recom-

pences with any golde or costly iewel. But by your mediation with the presence and fauour of some one of your fair Gentlewomen (wherof as I hear say, ye haue plentie and spare) of intent that being now forced to be a man of war in verie deed, whereas heretofore I haue ben but as it were a shadow therof, I may way in loue, and be valiant, wherby the rather not onely to withstand, but also to subdue these vnrulie and disobedient people that manace to assault this Garrison, being a place I assure you not onely pleasant and of great strength bothe by building and situation, but also plentevously furnished with mē, munitions and all other things requisit for the wars, that grace of amors onely excepted, whiche being had kindely of it self, and not delaied nor peruerted with the band of wedlock is to a man of warre as a spur to a dull or slowe Horse. Or to expresse more liuelie, wel nére as great an increase of blod and forward hart, coueting by high enterprise, to obtain honest estimation and fauour of his mistresse hands, as derie wedlock, appalling the liuely spirits prouoketh cowardrie. And yet to say troth I haue somtime knowen wedded men in warlike affaires

affaires do right boldely and wel, but that hath been by way of desperation, chosing rather to die, if fortune would assent, then longer to liue vnder suche yoke of seruitude from the which our Lord deliuer you, and preserue me.

The answere made to the said Letter, Cap. xi.

AFter my very hartie commendations these shall be to aduertise you that I haue receiued your leter, and by the same do plainly perceiue your faithful frendship ment towards me, greatly to my comfort and reioysing, but not as who would say, for that now in extremitie and iust time of triall I should haue consolation to finde my self in your behalf, assured of that whiche before time I stood in dout of, but rather for that it doth now expresly appeer, that my wittes and iudgement whereof before time I douted hath serued me a right in chosing such an ernest frend as yee are, coniecturing of you afore hand, as iustly hath followed, whiche to recompence with the best of my little power yee shall at all times be assured of. Neuerthe-

leſſe as to ſatiſfie your requeſt in that yee
write, concerning my Gentlewomen,
wherof in deede I haue plentie and ſpare,
(as cauſe reaſonable ſhall require) I can doo
you no pleaſure therein, for as ye know it
muſt needs be doon by their owne conſent
and reſteth not in me to apoint, hauing no
further charge, but to the defence of their
perſons. Howbeit, for troth I haue in
your behalf had communication with ſun-
drie of them, as well Ladyes as other, of
whom I haue receiued ſundry anſweres,
for ſome of them ſay, ỳ if your demeanor
were good, it is likely that yee might be ac-
cepted nèr home, where as ye are better
knowen, and not forced thus to ſue in for-
ren partes, & ſome ſay that they are vncer-
tain whether of bothe may be moſte miſli-
ked your crabbed face or your croked con-
dicions, and ſome of them ſay, that they
diſdain to take the refuſe of ſo many, as
hertofore ye haue bèn ſuter vnto, & ſome
alſo ſaith, that ye are ſo ſpent with age
and trauail, that to th'effect of their moſte
need, they think that they ſhould be but de-
ceiued with you. This is as much as I can
hetherto get at their hands, but that they
acquit your gentle requeſt, with their har-

tie

lie thanks, faithfully promising to do their best for your spēd els where, so it be not on any of their frēnds, and in affirming the same haue herunto euery of them set their hands, and so right hartely fare ye wel, wishing that the lawes were of such libertie, that euery man might bestow his own as him selfliketh, for then I knowe where yee should for a time be wel pleased, and your verie frēnd therby much eased.

Heer Bawdin replyeth to the same, and perceiuing his continual euil speed, determined to giue ouer all suche kindes of sutes. Cap. xii.

IF I were ignorant of mine owne impediments & euil fortune, or forgetful of that I daily haue in remembrance, (which for troth, more then the number of my yēars, hasteth me to my graue) ye should haue done but well vpon the answere of my late Letter, to expresse my faults and sufficient cause of refuse, at your Gentlewomens hands, as ye haue don, and yet considering as the time now requireth, that wee are of all sides forced to prepare

and fashion our selues for the wars, wherein bolde and aduenturous hart (who neuer sheweth so wel, as where there is a pleasãt and amorous minde) resteth for a principall parte, it should haue been good policie for all men (in mine opinion) not onely to dissemble and beare eche one with the follie and faults of other lest the contrary might happen to ingender either froward controuersie, or feeble pensifnesse, but moreouer euery man for his owne parte to feed and flatter thẽ selues with some kinde of vanity or vain glory, without hauing any respect to desert or not deseruing, whiche in dede dependeth much vpon the vain trifles & toies of women, beeing a kinde of creatures, although scarse worthy to be accounted as reasonable, and rather an impediment vnto man vpon matters of graunt or importãce thẽ any further. Yet to encorage battel and like mischef a very handsome & wunderful necessary instrument, which was the only cause, the time thereunto now so requisit that I made request to haue some one of yours for to reuiue my dul spirits, beeing mortified with contemplatiõ, to stir vp and make the same more apt for feats of armes and chiualry, altering euery vertuous qua-

litie

litie of the minde into some bodily exercise of actiuitie or pollicie of war. But now sith I perceiue my self by your writing to bee thus euil accepted at so many discrete gentlewomens handes, and for so sundry faults and impediments, as by them is alleaged, I am become vtterly desperate to obtain in any like suites hereafter, and therfore to determine no more to attempt the same, but rather if I may chaunce to escape the hasarde and daunger of these warres, to be professed an Hermit and to liue alone in wildernesse, but yet for mine owne consolation in the mean time, cõsidering that the thing whiche cannot bee had, ought wisely to be forborne, I thought it good policie to perswade my self that their company is more combrous then comfortable and for that purpose did delight to see and read such bookes as spake or treated any thing to the dispraise or blame of women, wheras I found written aswel by sundry Philosophers, that knowe by lerning and naturall causes: as also by other Sagies that wist by practise and experience in maner and forme following. First one of them saith. That they ar crafty cõuaiers of al maner shrewdnes: And ignorant innocents

in all kinde of goodnesse. Another saith. Blame not all womē though one haue offended: Say wel by the worst, the best may be ameneud. Another saith. Of that they may haue they set little store: And what they can not get, they long for euermore. Another saith. Libertie they couet to do what they wil: Yet what they take in hād commonly they spil. Another saith. What they be desired, they vtterly refuse: And what they be denyed, moste grædely will they vse. Another saith. Abide by them and they are soon cought: But out of sight and out of thought. Another saith. For to knowe diuers they alwaies loue. Judging him to be best, which they neuer did proue. Another saith. They are disciters of counsels, and fainers of Fables: Not reckoning who rolleth his dice in their Tables. Another saith. Wery may they be, but satisfied neuer: Their dor is incloſed in such kinde of lether. Which sayings soundeth moste blisseful and comfortable to me, and as I trust wil shortly so crēp into my credence, and temper my desire towards all women that I shall thinck the best of them to bee better lost then found. For surely all olde writers do thoughly agree as a very groūd

or principle, not to be denayed or bouted of that the greateſt felicitie and moſte pleſant part of Patrimonie on the mans behalf reſteth onely in the wowing and intreatie of mariage, whereof the Gods bee thanked, I haue right largely had my parte and yet was alwaies refuſed, which maketh me to think my ſelf more happy then wiſe ỹ vnder ſuch ſort enioying as it were the grain and leauing the chaffe, I eſcaped the harme that ſo buſily I ſought for.

The ſecond part of the Epiſtle ſent by Bawdin bacheler to VValter VVedlock, Cap. xiii.

O Walter now may ye perceiue how deſirous I haue been, and what menes I haue made to marry. For although by ſome part of my writing I ſeemed to reproue or ſcorne ſuch as I was ſuter vnto, yet for troth I ment to intreate or flatter them, conſidering that women wil often times accept things clene contrarye, and therfore I thought beſt to proue both waies but all would not auail me, for I was ſtil refuſed, which brought me into ſuch a perpleritie

plexitie and pensiuenesse of minde, that I was wel neer fallen into a consumption by plain dispair and malincholy, accounting my self the moste infortunate of all men, thus to loose with much trauail, what commonly other folk get with ease, and to lament the leesing, of that other men repent the winning. But such is the frowardnes of Fortune, that to comber all men, disposeth peruersly all things, as a wife to him that lacketh skill how to guide her, and none at all to the doctors of that science.

Yet at length serching for mine owne ease how best to quiet my self, I did consider how God mindeth to furnish Heauen, aswel of Virgins as of Martirs, and other Saincts, iudgeing that he mindeth to reserue me in this estate, onely for that purpose wherby to increace my felicitie in the world to come. For I remember where as Paule doth but barely alow matrimony, he commendeth Virginitie, and therfore for mine owne part, sith this is my appointed Talent, I am contented to stand thereto, and from hence forth wil seek for no chaũge. The most that greeueth me is, that wedded men cannot now learn at my hãd as I intended they should doo: for doutlesse

the

the misterie of that doctrin can neither be
disclosed nor perceiued by words or writ-
ting, so wel as it may by sight of the doing,
like vnto the common experience of hol-
ding the Plough, whiche is not so son
learned by report, as by séeing the things
don. But yet sithen that now it may be
none otherwise, I wil therin write partely
mine oppinion, trusting that it shall take
some effect, although not so much as I in-
tended, if my sute for mariage had taken
place. There is a common opinion (and in
deed experience often times approueth the
same) that the thing whiche is not well
come by, prospereth not with the owner, I
mean to this effect, men commonly now a
daies come not by their Wiues as they
ought to do, which causeth them to agrée
the worse whē they be togither. For wher-
as they should marie for affection to the wo
man and in hope of children to be brought
vp in the fear and honour of God: surely
Walter the more part of your sect neglec-
ting all, bothe doth make of mariage as it
were a For hunting, which as you knowe
is not medled withall, but when the case is
somwhat worth. And then the hunter after
knowledge had where ỹ game is, besetteth

the

the couert with bewers to course at aduan
tage, if hee may preuenting before hand
vpon diligent inquiry made, what rochet
or borow it vseth to resort vnto, as his
cheef refuge, & there at th'entrie taketh it
with a pursenet when it thincketh to bee
moste out of danger, & so beeing with much
craftie pollicie and trauail gotten, is caried
home with gladnes, by cõmon presumpti-
on to plain meaning people for loue of the
flesh, but contrarywise within a very short
while the case is pulled of, and the Carcas
not esteemed. And euẽ so it is of these greedy
men that marrieth for the loue of riches
without respect to the woman or her quali-
ties, who not only suborneth her familiers
for money, in sted of bewers to be plain ly-
ers, exalting the suter aboue all other men
in such qualities or habilitie, as they shall
perceiue the simple woman moste to delite
or otherwise perswadeth her vnder colour
of Religion, as in sauegarde of the dissem-
blers life, that els would die for loue, wher
as in deed he neuer loued other then her li
uing, but moreouer preuenteth her at such
hands as she is moste likely to resort vnto
for councel, whiche craftie counceller, al-
though he minde to further the purpose, yet

wil

wil hee not speak therein, for dout to bee
suspected of corruption, but when she com-
meth to seek his aduise, hee is then like a
pursenet, & knitteth vp the matter whiche
son after is repented. For the good man re-
garding none other but onely the thing
that he chefly sought (which was the good
and land) esteemeth not the wife, and then
shee finding her self deceiued of the loue
and good minde that she loked for, casteth
to shorten his daies by anger & displeasure
trusting to speed better nert. And so mari-
ages disorderly begun, haue cõmonly com-
brous countenaunce, and an euil end. I
make this little digression Walter to put
you in remembrance against your nert ma
riage, if you come therto, for surely by that
ye surmise that I haue an euil opinion of
mariage, I suspect that either you feel the
same discommodities your self, and that
you would gladly haue me tobe in like case
or els you are like to the grédy riche man
that is loth to haue any poore neighbours
yet not for any charitie that is in him, but
rather for feare left they would bee borow-
ers. What I meane heerby I dout not yee
knowe wel inough. And now to th'effect of
my promise which was to instruct you how

men

men might liue moste quietly with their wiues. You must first vnderstād (Walter) that notwithstanding all the euil properties and shrewd tatches that euer were written of women, yea, or that is in them in very deed (which for truth is much more then conueniently may be expressed) yet ar they not therefore to bee blamed or found fault withall, by reason the same is giuen them euen of very nature, whose giftes being in maner forced of necessitie, be they good or euil, deserue neither praise nor blame. For sith the time that the Serpent tempted Adam and Eue, in the similitude and likenesse of a woman, doutlesse the fraud & malice of that spirit, hath alwaies been moste incident to the same sects & maketh thē naturally inclined to dissimulatiō, inconstancy & frowardnes, with a number of other vices. But what of that? should we exclude them from our company as vnworthie? or should we disdainfully accept them according to the common terme, as euil necessaries? or should we beeing worst of al as mistrusting ẏ the God? were not able to woork therin sufficiently them selues, take on vs to alter them by art? As before this Virgill, whose presumption was preuented

nented by death. For he after such time as he had atchined many straūge, and diffuse conclusions, enterprised to make glasse abide the hammer, determining soon after to make all women constant in loue & conformable to the will and pleasure of their husbands, and all by art magick and sorcery, nay, nay Gods forbid. And what then? marie let vs consider that like as there is nothing in Earth so throughly good, but that to some purpose, and after some sorte vsed it may be euil. That euen so there is nothing of his owne nature so euil, but that to some purpose, and after some sorte vsed, it may be good, and yet this hope we haue of womē aboue all other things. The great God himself vpon the creation of Adam (as appeareth in Genesis) said, let vs make man an helper, & then made Eue, of whōe all other womē are discended, which proueth if beeing skilfully vsed, they must needs be helping and comfortable to man, for God neuer lyeth and then me thinketh considering that the matter toucheth the quiet of mans person so highly as it doth, it is most necessary that men should apply their wits to searche out the right vse of them, so as they may iustly serue the pur-

pose

pose that God promised, as in déed (Walter for my parte I haue doon euen so, & that with a contemplatiue spirit, minding to liue with thē in mariage accordingly, and doo perceiue the whole state & mistery ther of beeing disclosed vnto me by reuelatiō in my sleep, which in effect is thus. Neominedes the God of Matrimony, for the consolation of maried men vpon lamētable complaint of their miserable estate (by reason of their wiues crabbednesse) graunted by a certain braunch of heauenly influence to distil into the hart of the Bride at euerye wedding, a certain kinde of humour called by the Grecians Spurfalxe, beeing as much to say as the iuse or vapour of the Ring, and in English named a Wiues tooth, a terme of long time knowen, and yet but latelye and to few men perceiued.

The nature wherof is vehemently to inforce her spirits to couet preheminence in certain points, which beeing obtained & alowed her, it dissolueth ẏ malice of all her former euil qualities, much after the common opinion ẏ one poisō expelleth another. Hitherto (Walter) I suppose ye finde little comfort in my woords, for that it seemeth they are not by this miracle any thing amended,

mended, but rather altered from one euil into another which may chaunce is worse. Neuertheleſſe, if you note me wel, ye haue right good cauſe to reioice, for herby their crabbednelle, that by long continuance in many diſcents was growen tobe in maner naturall, and therfore incurable, may be taken away, & in ſtead therof other things placed, that ye may eaſely expel if yee liſt your ſelf. I dare ſay you maruail what I meane by this circumſtance, and dow long to knowe the effect therof. Wel, I am content that you ſhall ſo. Surely the prehemi-nence that the wiues dow couet at their huſbands hands by vertue of that humour is none other but onely to haue libertie in three kindes of things, whiche is, to ſay what they wil, to haue what they wil, and to do what they wil, wherin you know the huſband may eaſely beare with them, and ſurely doing ſo, they are the moſte qui-et & cōfortableſt creatures that euer were ordained for man. But reſtraining them therof, they are ſo crabbed and ſo combe-rous, as that there is nothing ſo diſplea-ſant as their company, which the diſcrete huſband muſt by his wiſdome conſider and for his more eaſe vſe them there after.

For seeing that by the law they ar al bothe but one body, and must remain at one bed and boord, it is not in manner possible that he may liue long in quiet, when she is thorowly offended. Wherfore it shalbe necessary for him to vse her like as he vseth other brittle things, as for example. If ye haue a very fair drinking Glasse, it is bothe necessary in vse and pleasant to the sight, and wil so continue long inough if it be ordered accordingly, but and if for rashnesse or lack of consideration, you force it more then the tender nature therof may suffer, you suddenly destroy your owne commoditie, for then wil it breke and be worth nothing at all. And surely euen so it is of a fair pleasant and louing wife, which is the greatest treasure and comfort that man may haue in Earth, whilst shee remaineth in that estate and that will shee till her dying day, if she be gently vsed, and left to haue her libertie in these three things. For although they vse of their owne accord to submit them selues inough, yet their noble harts may in no wise suffer to be forced, nor brought into subiection by violence, muche like for that purpose to the Hauke, whose nature of all liuing things they draw nerest

nèreſt vnto, for the female kinde of them is alway moſte ſtubborne, moſte egre, and moſte apt to euil, and yet by gentle meanes may be reclaimed and brought to dw muche pleaſure, but the Fawkener muſt beware that although ſhe chaunce to check, or to ſore away and raunge, he may not therfore at her return miſintreat her with any rigour, but ſkilfully conſidering the cauſe, as lack of bathing, or otherwiſe, muſt preuent to eſchewe the like, and ſo patiently ſuffering for the time, may reforme and win her from her wild and rammiſh nature, by policie and gentleneſſe. Much more reaſonable is it then, that the huſband ſhould bear, and by ſuch gentle ſufferance qualifie the crabbednesſe of his wife. For whereas th'one purpoſe ſerueth but onely to maintain his vain pleaſure, th'other toucheth him moſte highly, bothe in the quiet of his perſon, & eſtimation of his name, whiche aboue all other things is chéefly tobe conſidered, yea & ſurely (Walter) giuing them a face of libertie to haue their owne wil in theſe three points, they may by policye be trained to dw yours, & in déed ſome of them wil ſo euen of their owne minde and frée wil: Like as the Hawke when ſhe flieth

wel and slayeth her foule, serueth her mai-
sters purpose and doth him singuler plea-
sure, and yet meaneth none other then her
owne commoditie, howbeit, bothe their de-
lights beeing bent to one effect are serued
vnder one. Euen so some wiues are wholy
of like inclination as their husbands, and
then leeseth he nothing at all by graunting
them suche libertie: for then, doing the
thing that pleaseth her self, shee in like-
wise contented him. And some of them al-
so are of such worthy and honorable quali-
ties, that they will shewe them selues in
their beneuolence, as it were able to com-
pare with the great Alexander, who after
suche time as he had a dangerous battell
with great peril of his person, and losse of
many men, ouercame the mighty king Pe-
rus, a certain Prince of the Indians, cou-
eting naught els but onely the glory of vic-
tory, and power to take what he list. Recei-
ued him afterwards into amitie, and enlar
ged his dominion with another kingdome
of his owne. And euen so it sufficeth suche
worthy Wiues onely to obtain the prehe-
minence at their husbands hands with-
out setting the same in vre, but will rather
of their meere & gentle nature incline them
selues

ſelues to the wil and pleaſure of their huſbands. But in deed ſome again are ſo preciſe in keeping their prerogatiue, that thinck if they do any thing wittingly to to their huſbands contentations, they leſe their liberties, and ſhame them ſelues for euer. Such wiues their huſbands may neither manace nor yet intrete, but muſt compaſſe them by pollicie as thus. Loke what he would haue them to do, let him ſeem to couet the contrarie, for then thincking to ſerue her owne turn, ſhe wil ſerue his, or els let him get ſome Gueſts to his Table, that by way of talke ſhall ſurmiſe ſome other mans wife, which dwelleth a farre of, to vſe her ſelf towards her huſband, vnder ſuch ſort as the goodman would wiſh that his wife ſhould do, giuing her much praiſe and commendations for the ſame, and then wil ſhee for very vain glory to purchaſe like report, do in likewiſe, or els let him cauſe ſome of her Goſſips whome ſhe hath in diſpleaſure (as commonly they are neuer without ſõe ſuch) to reioice and laugh her to ſcorne, for the miſliking of her huſband, for then wil ſhe amend onely to ſpite her enemy withal. But (Walter) like as a crabbed Colt muſt bee ridden with a

rough Bit, euen so if the wife be outragious, shee must be vsed after a more sharper sort, as thus. Let the husband faine him selfe to be sick, complaining altogither in his bed, and therupon send for the Phisition, with whome he must be at a point before hand, who at his comming, shall in open presence make the matter light, and put him in comfort to do wel, and then taking her aparte, shew her in secret that he is wonderfully inclined to a Frenzie ascribing him a speciall diet for the defence therof, whiche aswel for daintie feeding, vnder pretence to ingender good blood as also for gentle intertainment for dout to stir vp the Collerick humors shalbe euen as the good-man him selfe had before hand deuised, and if afterwards he shall perceiue her to breke any parte of the same, thē must he straight waies seeme to be stark staring mad, and among other light and vnwunted partes be sure to beate her wel, and to inforce the matter, make as though he would lepe out of the Chamber windowe, but let not her be neere at hand, lest she happen to help him outwarde, and when he hath a while stormed in his rage, then let the Phisition come again, and blaming the Wife for breaking

breaking his order, seeme to pacifie him by medicines, yet first hardely let him be well bound euen after the right Bedlem fashion, but let it not be to straight, lest finding him at such aduauntage, shee happen to be euen with him, and afterwards when he is wel come to him self, and informed vnder what maner he misintreated his wife, let him vtterly deny it as though he knew not what hee had don in his wodnesse, swearing & staring that and if he would be so lewd, it were pittie of his life, affirming that in al the worlde there is not so benign and louing a woman to her husband, nor that so little doth deserue to be vnder suche sort vsed, but at length when by his wiues teares, her broken eye, her black sides, and sore bones, hee must nedes be perswaded that it was true, then must he counterfait such woful repentance, as though he should straight waies out of his wit again for pure sorow, wishing rather to dye a thousand folde, then to be vered again with the like passion. Let him vse her two or three times after this sort (Walter) and I dare warrant she wil for her owne ease obserue ỹ phisitions order albeit she would disdain to do the same at her husbands ap-

pointment, but the husband needeth to be ware and handle him self wisely in those points, for and if she chaunce to espye his fetch, she is incurable for euer, like vnto the For which beeing once tãgled in a trap and escapeth, wil be so circumspect, that he is neuer taken by any kinde of engine afterwards. Sundry other meanes and sleights there is to qualifie the rigour of their libertie, whiche if the husband do consider and wittily prouide for, their company (be they neuer so euil) is tollerable inough. But Walter in any wise, and as you intend to eschew the daunger of all their whole naturall malice, loke you swarue not frõ your principle, as to suffer thẽ to haue their wil in those three things, or els at least way, so to vse them, as they may thinck they haue it, for surely the same is so incident vnto them that til time they haue obtained it, they are neuer contented, nor in maner of right minde or tractable and that once allowed them, they are quiet inough, and frameable to many good purposes. Thus Walter I haue performed my promise, which was to instruct you how the husband may best vse him self to liue in quiet with his Wife, I pray

God

God all your sect may perceiue and follow it wel, which I think they should do much the better, if I confirmed my doctrine by some liuely example of experience, but that can I not do in ought that chaunced vnder the yoke of matrimony, by reason I haue had no practise that way, neuertheleſſe to make you vnderſtand that by gētle menes and good pollicie there is commoditie to be had at womens hands, whiche rigour or violence shal neuer obtain: I wil shew you an example whereunto I was somewhat priuie, that happened of late betweene a certain Gentleman and Gentlewoman, bothe beeing of mine acquaintaunce, and was thus.

Heer Bawdin to prooue that women are neuer so much addict or bent to their owne wil and opinion, but that by wiſdom and good policy they may eaſely be broken therof, shevveth a liuely example of late eperience.

Cap. xiiii.

ON a time a Gentleman of the Weſt parts (who shalbe nameleſſe) at Charing

ring Crosse in his way homewardes from London (then called Troynouant) ouer tok a certain fair Mistresse whome when he had saluted, and by communication did perceiue that shée should ride foure or fiue dayes in his company, he was wunderfull glad therof. For béeing him self a Cock of the game, he thought her to be a Henne of the same sorte, and trusted well to haue some iolly good treading by the way.

And therfore after a little acquaintance, demaunded her whether she could be contented to avow and vse her self as his wife in that iourney or not (which wordes neuer theleſſe were vttered vnder such sort, that and if his motion were not wel taken, all was spoken but in sport) whervnto she dissembling as though she misvnderstood him (and the rather by some pensiuenes appearing in her person, to perswade him that she was not apt to receiue such entertainment) said that in déed she had béen a wife but as then was none, nor neuer would be.

And therevpon taking occasion to speak of her dead husband, séemed as though she would shortly haue followed him for pure sorow, which whē this gentleman by good exhortation had somewhat appeased, and then

then after a little paiſe recited again the effect of his former wordes, promiſing that and if ſhe would ſhew him ſo much gentlenes, he would not only bere her expences, but moreouer, be glad to ſhew any kinde of pleaſure that ſhould appertain to the duetie of an husband for the time. Whervnto ſhe beeing then in a maner forced to make direct aunſwere, with ſober countenance ſaid. Alas how haue I reioyced without cauſe? for whereas beeing a ſtrãger in theſe partes, I thought it a comfort to meet with company the ſame to haue ſo euil oppinion of me as to demaund ſuch queſtion, is moſt to my diſcomfort, & there withall proteſted before God that ſhe was neuer woman of that conuerſation, nor neuer would be.

Then the Gentleman leaning to his firſt aduantage, ſware that he durſt depoſe the ſame in her behalf, and that hee ſpake but in bourd to paſſe away the time, deſiring her not to be offended therewith. Howbeit for all that, he intended not ſo to giue ouer his enterpriſe, but determined to proſecute the ſame by an other meanes, and thereupon thought good to do as men commonly vſe to do with ſick folkes, (that for lack of appetite) when they are ared whether

ther they wil haue this meat or that made ready for them, they vtterly refuse it, where as beeing a caudle or other good morsel, if without such questioning it be made redy and brought them, the pleasaunt sauour or sight therof, wil prouoke their stomacks to receiue it: therfore although beeing after this maner refused, yet he thought if he might meet her in conuenient place with this things in redinesse, he had good trust tobe accepted, for the cõmon prouerb saith, that women loue better to haue it, then to hear speake of it, & therevpon determined by some one pollicie or other to meete her warme a bed, and thẽ to proffer it without making of any question or demaund. But first as the Phisitions vse to giue preparatiues before they minister the substance of their medicine. Euen so because he would the better be alowed, when he came he entertained her before hand with all kinde of gentlenesse, for at her Inne, she lacked not wine, spice, nor ns other thing ẏ he might perceiue she coueted to haue, nor no gellies or other cõfections that were good to make her cockish hot or apt to receiue what beement towards her, and by the way to help her vp and down, or to amend any thing

that

that was amisse about her, her owne ser-
uant was not so attendant as he, so when
hee had by suche expences and diligence,
brought him self in some credit and fauor,
thē to giue her some warning before hand
lest she should abash to muche at his com-
ming. Among other pleasaunt talke hée
shewed her how hee douted that hée was
not wel christened, for as he said, he vsed
often times to rise out of his bedde in his
sleep, and going about the house, should do
he wist not what him self, and that when
he were in suche case, hee might go whi-
ther so euer he would, for there was nei-
ther Lock nor bar, but would open against
him, exhorting her therefore that and if he
should happen to be vexed with that passi-
on in her companye, and come into her
chamber by night, that she should not be a-
fraide therof, nor make none outcry, for
he vsed not to do any harme at all. At
which words shee laughed and said, that
and if he came there she would so scourge
him with her rod, that he should repent his
comming. The next night folowing (be-
ing in the summer time) they came to Sa-
lisbury, whereas this Gentleman deter-
mined to set in vre the effect of his deuise,

and

and after Supper perceiuing the Gentlewoman gone into the Garden with the wife of the house, and her seruannt in the Stable, leauing her Chamber doꝛ abꝛode, he made his seruant pꝛiuy of his minde, and bad him lock fast his chamber doꝛ as though he had bẽn gone to bed, and then secretly getting into the Gentlewomans Chamber, hid him self vnder the bed, intending when she were a slæp, to get in by her. And so deuising in his minde what a busy night he should haue, thought it good somewhat to refresh him self beforꝛe hand and so fell a slæp, during whiche time there came into the same Inne one of Sir Ogier Denkeyls seruaunts, who when he was alighted, perceiuing the doꝛe abꝛode, came straight into the same chamber and leauing his Capcase there, locked the Chamber doꝛe and tok the key with him, which when the Chamberlain perceiued, he made requeſt to haue it again, saying that he could not lie there, foꝛ that the rowme was otherwise appointed, whereunto the other answered, that the same had alwaies wunt tobe his chamber, and there would he lye whosoeuer said nay, vnleſſe he were fet out by the eares. In so much

that

that the Chamberlain knowing him to be a common Guest of the house, and a froward fellow, was loth much to striue with him, and therfore shewed the matter to the Gentlewoman, somewhat blaming her seruant for leauing the dor open, and desired her to take another Chamber, wherin shee was son intreated and did so. And when time came gate her to bedde, and in likewise the Seruing man to his, all this while the Gentleman lying vnder the bed fast a sleepe and knew nothing of this alteration. About midnight hee awaked and harkening whether he could heare any folke stirring about the house, heard nothing saue one softly drawing breath with in the bedde, whiche he supposed verily to be the Gentlewoman, where withall his hart tickled for ioy: which straight wayes was turned to high displeasure. For as he came forth from vnder the bed, thinking to vnray him self, he stumbled on the chamberpot, and made such anoise that the seruing man sudainly awaked, and vnder a rough sort asked who was there, when the gentleman contrary to his expectation heard a mans voice, he was wunderfully abashed but yet (conecturing ỹ it was the

Gen-

Gentlewomans seruaunt a bed with his mistres he boldely answered and said: it is I, the good fellow that haue ridden so long in your company (Mistresse I speake to you although it be your seruant that asketh me the question) and now to shew you the cause of my comming hither, the troth is, I suspected that yee were not so cleer of your liuing, as you would seeme to be accounted by your words, for the proofe whereof I haue purposely watched you, and now do perceiue what ye are. When the seruing man heard this straunge answere not knowing what the matter ment hee thought it was some naughtie fellowe that came to pick his purse, when he was a sleep, and that now perceiuing him to bee awaked, would counterfait him self to be a fole, the rather to haue his misdemenour borne withall, and therupon leaping out of his bed to his weapon, cryed out, theeues, theeues, and made such a noise, that within a while the goodman of the house, and all the other Guests, brake open the chamber dor, and with torchlight and Clubbes came into them and asked what was the matter, wherof beeing aduertised by the declaration of the seruing man (whom mistaking

king the purpose that was ment, made the act very hainous) Gogges body maister Bacheler said the goodman, little need had you to vse your self so in this house, for by the holy Masse I would rather haue laid all the plate in my house to gage for you then that ye should lack money if I had knowen it. Gramercy mine Yoste said the Gentleman, but to make you perceiue that I had no suche need (the rather therby to iudge that I ment no such thing) ye shalbe priuie with my purse, and therwithall opening the same, shewed forth in money & iewels to the value of xx. or xxx. pound, and then said: sith the matter is come to this point, I wil now out of hand shew you the thing that I thought not to speake of till that Lent were come that I should meet with my ghostly Father, and therupon (giuing money to the residue of the company to departe, and drinck a gallon of Wine for their paines) he took the goodman of the house & the seruing man aside, and shewed them the whole circumstance of his purpose & intent, wherat when they had a while wel laughed (exhorted him to vse more circumspection in the matter at his next lodging) they departed, euery

man promising to kéep councel. Yow beit according to the common Prouerb, whiche saith, that two may chaunce to kéep councel but the third neuer. Euen so this matter was so long talked of in coũcel from one to another, that before fiue of the clock in the morning it came to the gentlewomans eares, who although she were nothing in default, was neuerthelesse wunderful sory to haue it reported that suche thing was ment towards her, accounting that there might enter into the hearers therof some suspect of her euil, which by any honest woman should be eschewed, in maner as much as the very euil it selfe. And therefore perceiuing that shee could not remedie what was past, she thought yet to preuent what was to come, so that in the morning when this Gentleman sent to knowe when shee would ride, she fained her self sick, and so forsok his company, where with he was not a little offended, and therevpon imagining the cause of her stay determined to remain all night at the next bait, which was Shaftesbury, thincking that when she had once perceiued him past and gone, it should not be long or shee would come after, and euen as he thought so it chaunced, for in

deed

deed the same night shee came to Shaftesburie, whereof although the Gentleman were wunderful glad, yet would he not be acknowen to her vntill the morning that she were a horseback, for feare lest shee should fain like excuse, to eschew his company as shee had don before time. But in the morning as son as she was gone, he came dashing after & bad her good morow. Wherwith the Gentlewoman (being abashed) made aunswere and said, yea, are you there? had I knowen ye were no further past, I would not haue been thus farre forth, that would God I had neuer seene you. Why so Mistresse? said the Gentleman, haue I shewed you any such vnkindnesse, that you should haue cause thus to lothe my company? Nay said shee, ye haue shewed me none, but rather the contrarye, what so euer ye ment towards me. But as the intent of euery act deserueth the thank or blame, so the pretence of your gentlenes tending to my slaunder (as now I knowe it did) deserueth no thanks at all.

As to shew you what I meane by these words, it shall not need, for I am sure yee knowe it wel inough your self, and in like wise doth all the countrie. What rumour

for shame haue ye caused to be made of me the other night in the town behinde, there is no other talke among the people but of you and me, wherin although for my parte I did nor ment any euil at all, yet am I assured by your meanes not to escape slander, and therwithall gan pitiously to weep, when the Gentleman perceiued the matter taken in so euil parte, hee was right sory, but yet somewhat recomforted again because she wept, for commonly the spite and displeasure of a woman wereth away with her teares, so that when the one is spent the other is past, & she thē much more tractable to any frēndly purpose then afore, whereunto after a little counterfait coughing to be aduised how to excuse him self he thought best, sith by his doings in the matter were so apparant that it coulde not be denayed, that yet he would denay any euil of his parte ment thereby, or of hirs receiued. And then said, I wisse Mistresse whereas ye say that I haue caused you to be slaundered, if yee vnder stood aright, there could neuer thing chaunce better for the declaration of your honestie, then for me to come into your Chamber vnder such sort as I did, for wheras it might be suspec-

ted

ted that there was some misdemeanor vsed betwéen vs, riding togither as we haue done, now that it is perceiued how I durst not prefer to come vnto your bed, but by stelth and vnknowē vnto you, the same suffiseth for your declaration in that behalfe, for all men may iudge that and if ye had bēen priuye or assenting thereunto, I would haue come in more boldely, so that in my minde there could neuer thing haue happened better for your purpose, then for me to do as I did, and as to thinck that I entended you any euil by my comming, by the blessed GOD I ment you no more harme, then to mine owne body, wherfore good Mistresse I pray you quiet your self, and be not thus offended without cause, no more harme then to your owne body, said she: no, I think well that, how beit what so euer ye would to your owne body, I am sure therby ye ment no honestie towards me. As I be saued said he, I ment you no dishonestie at all, and now to shewe you my minde further, sith the matter is come to this passe, on my faith Mistresse I neuer in al my life knew what loue mēt til time I met with you. Why: and do ye knowe now what it meaneth: said she. Yes mi-

ſtreſſe yea, much more to my pain, then I haue as yet beene acknowne of ſaide the Gentleman. For doutleſſe your comely perſon and diſcreete demeanour hath ſo drawen mine affection towards you, that without your preſence and fauour, it is not poſſible for my life any whil to indure, and ſurely to ſhewe you therof in ſecret, and ſomewhat to be ſatiſfied therin, was the onely cauſe that made me attempt the comming to your bed, & for no diſhoneſtye at all as God ſhalbe my Iudge. A wel (ſaid ſhe) now I perceiue it ſhalbe an eaſy thing to proue you either a diſſembler or a lyer or els bothe. For and if ye ſay ye loue me and do not, then are ye a diſſembler, and on the other ſide, if yee do loue mee and would come to my bed, as you ſay your ſelf to be ſatiſfied in loue, the ſame doth implye as muche as to diſhoneſt mee and therfore to ſay you ment me no diſhoneſtie (though the terme be rude) ye are therein but a Lyer. Alas Miſtreſſe were then it your diſhoneſty that I ſhould embrace and kiſſe you a bed: ſaid the Gentleman. Yea but ment you none other thing ſaue onely ſo: ſaid ſhe. Why: no by the bleſſed Sacrament ſaid he, and if I did or do intend

otherwiſe

otherwise towards you, God let me neuer light from this horse in my right wits.

So that in conclusion with swearing and staring that hee ment her but all well, and partely in recõpence of the gentlenes and liberalitie shewed in the iourney towards her she was cõtented the next night following to leaue her Chamber dor open, and to giue him libertie with kissing and embracing to do his hart an ease. This thing so concluded, then brake they into other talke that all their folkes might hear to driue away suspicion, and so with pleasant thoughts passed the day, came the next night to Charde, whereas she was lodged at the one end of a long Gallery, and he at the other, and in an other Chamber which stod betweene bothe, there lay another guest which was bound towards London and came in a litle before them, one maister Iewgur a Gentleman of Deuonshire, who beeing of the other Gentlemans acquaintance, supped with him in the Gentlewomans Chamber, & after Supper walked for recreation altogither into the Garden, whereas after a little talke this maister Iewgur beeing a suspicious & wily fellow, perceiued by countenaunces that his

companions coueted to haue some secret talke, wherein to giue them scope, vnder colour to lok in a little Booke that was in his bosome, he slacked his pace, but neuertheleſſe, had his eares attentiue to their talk, and heard the Gentleman with a soft voice, say, loke yee keep your promise or els ye slea me, and she to him yes, yes, but for Gods sake loke ye come secretly. Yea, thought the other, then I knowe what you meane, wel, though I be not bidden to the banquet, yet may I chaunce to haue some parte of the chær and there vpon repairing to them again, fel into sundry deuises, till at length a Damosel of the house came to the Gentlewoman, saying, hir Chamber was ready, & that if it pleased her to go to it she would bring her to bed, where vpon the Gentlewoman departed, but the Gentlemen remained there as long as the daye light would serue them to walk, and when night came, drewe either of them to his Chamber, seuerally watching of a conuenient time for one purpose, howbeit the smelfeast had aduauntage of the bidden Guest, for by that names wil I from hence forth call them, because hee stood so in the way that as long as any stirring was in his

Chamber

Chamber, the other had no safe passage. At length when the Smelfelt perceiued the houshold a bed, and all things in quiet, sauing in the bidden guests Chamber (for whõe he was determined how to prouide) he vnraied him self to his bare Shert, and then taking occasion to lok on his Sword found faults that the same was cankered and then deuising a mete place for suche a purpose (in the Gallery not farre from the bidden guests Chamber dor) he set his seruant a work with scouring thereof, and in the meane time went him self to the Gentlewomans Chamber, whereas he found the dore open, and was frendly entertained, but yet whether he was satisfied with kissing and embracing as was promised, or not, I somewhat dout because it was not he that made the promise. And surely the self loue of our vnhappy time is suche (God amend it) that we shall seldome se any body forbeare his owne commoditie, for the obseruing of another mans promise and again, if she thincking him to be the same that made ỹ promise, should perceiue him to profer further then was promised, yet were she better to suffer in silence, then to make any great noise in the rescue, lest

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it should sound in the eares of some (as in deed there lay Straungers neere at hand) that not knowing her simple meaning, would thinck her in default to suffer him come so neer. But what soeuer was done in the mene time, in conclusion, secretly as he came, so he departed, and she for her parte supposing that she had honestly acquited her self of her promise, determined for the residue of ỹ night to take her rest, and therfore rose vp, and softly locked the dore after him. So by this we may see that it is not to be marualled at, though some men laboure sore, and cannot thriue, and that some other doing nothing at all wareth riche, for oft times Fortune giueth one man the frute of anothers trauail. When the biden guest who had long time walked vp and downe in his Chamber harkening her and there in abiding his good houre vnderstood all things husht and stil, and that there was no blinch of Candle light in any where appearing, then he thought time to set forewardes, and with trembling foote and hand, as though his life and death lay in Ballance, did euen so, but when he came to the Gentlewomans Chamber and found her dore fast (thinking then that

the ment onely to scorne him) all his hotte loue or lust (whether of bothe I may best call it) was sudainly turned into rage and fury, so that with a sullen hart he returned back again to his Chamber, and there tumbling on his bed, passed the residue of the night in great melancoly and displeasure. In the morning the smelfeast departed very earely without taking his leaue (as cõmonly all men knowing themselues guiltie) wil be lothe to tary long neere their fault for dout of espying, but the bidden Guest rode not til it was neer eight of the clock, whome when hee was a litle in his way, the Gentlewoman with a fayned frowning countenance began to chalenge and said. A Sir, I can ye thanck ye kept wel your promise to night, a woman is wel at ease to set her honestye in your hands, vpon any othe (as who would say, ye had gõe further then was promised) What so euer thank ye can me for kæping of my promise (said the Gentleman) I can you none at all for the breaking of yours, and surely I am not contented with you, for ye vsed me very naughtely therin. Very naughtely (said she) I pray you why so? Mary said the gentleman because ye made

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me wach a great parte of the night, and to prowle a bout in the darck, promising to leaue your Chamber dor abrode, and did not so. Thã wist she wel ỹ she had bẽn deceiued, and searching for a womans shift how to saue all things vpright, sudainly found one and said, why Sir: and were ye there in dẽd: and I ment to chalenge you because ye came not, yea, that was I by the good Lord (said the Gentleman) euen at midnight, and found it fast locked.

Now by our blessed Lady said the Gentlewoman then ye deceiued your self, for my dore was purposely left open for you, mary there was another dore fast by it which in dẽde was locked, and of likelyhod for lack of light yee tok the one for the othere. Now on my faith said the Gentleman, it was euen so sure inough, and therevpon laughing at the matter, helde her excused, determining to vse him self more circumspectly the next night following, but in the meane time as the Deuil would, there came against them a kinsman of the Gentlewomans to guide her thither as she was bounden, who conueyed her out of his company. And so by the craftie dealing of the suttle Smelfeast the bi-

den

den Gueſt was diſapointed of his purpoſe which by the peruerſneſſe of fortune without any default in the woman, he could neuer recouer afterwards.

¶ The third and laſt parte of the Epiſtle ſent by Bavvdin Bacheler to VValter VVedlock.

Cap. xv.

BY this experiment Walter we may (among other things) perceiue the inſtabilitie of womens determinatiõs, and how by diſcrete diligence and pollicye, they may be allured wherevnto men liſt, be it good or euil, ſo that fortune be not bent to the contrary, as it ſeemeth ſhe was againſt the bidden gueſts enterpriſe. For in deed then there is no remedie, as before this the wife in excuſing her ſelf, when ſhe was blamed for giuing her huſband the lothſome liuery, ſaid that ſhe could not do therwith, by reaſon that it was his fortune to haue it, and was therby very well allowed both of Juſtice Pinon him ſelf, and of all ỹ whole court. But Lord God Walter how raſh witted am I become of late? for had I not chaunced to fall againe into like maner, I ſhould haue omitted one of the cheefeſt things that concerneth the purpoſe

I treate vpon, which is to preserue the quiet betweẽ man and wife. For surely by ought that I can perceiue, the greatest breach therof is when shee chaunceth to lye with some other man, which thing the husbands in some countries vseth to take very grieuously, and yet let the matter rest there as in deed it might wel inough if he were discrete, and then were there no harme done at all, for I haue knowen a number of men so vsed, and yet remain as holesome in their bodies, as quiet in their mindes, and as sufficiently furnished to all purposes as if it had neuer so chaunced.

What is it then thinck ye, that causeth their torment and distemperaunce? marry the knoweledge therof. Why and whose default I pray you is that? is it the wines? Nay, nay, God wot, but his owne that prieth to perceiue it, muche like the mad man that seeketh for a knife to slay him self. Oh vnhappy plague, that commeth onely by Sathan, for nature would haue it kept priuie, and therfore prouoketh to haue it don in secret, nor God would haue it disclosed, and therfore setteth in the peoples harts, neuer to shew the husband therof, though it were so that all the rest of his Parish

should

should happen to knowe it, and wil he then him self seek his owne harme, and make earnest of game? Wel, and if he wil nedes be so folish, let him languish with the frute therof, and I beshrew all such as wil mone him. It is me thincketh much like the eating of a Flyblowe (beeing a certain kinde of small worme that is often times found in colde Mutton, and suche like meats, in the summer time) wherof although a man eate a thousand (as commonly men do when they seede hungarly, and loketh not for them) yet doth it no harme at all. But and if afterwards serching more narowly, he perceiueth by them that are left, that in deed he hath eaten some. Then straight waies he casteth his Gorge, and maketh a do as though he were poysoned, which for troth is not for any euil that is in the thing but commeth onely of a certain squemishnesse and imperfection of the stomack. And surely Walter euen so is it in the other matter, yea, and in all bothe cases to thinck that it be so, is as great displeasure and vnquietnesse of minde, as if it were so in deed, which declareth the imbecilitie of mans nature in that behalf, and prooueth plainly, that it is rather a vain quarel of the minde

grounded

grounded on no neceſſitie, then any ſufficient or effectuall cauſe of diſpleaſure. But yet Walter for all that if ye be one of theſe that cannot patiently bear it, if it ſo chanced, then mine aduiſe ſhalbe that ye neuer miſtruſt it, nor yet make meanes to know it, for then I dare warrant ye ſhal neuer be greued therwith. Or caſt the worſt, as that ye chaūce to eſpy it your ſelf vnloked for, yet then beware that in no wiſe ye make any noiſe or words therof, but kéep it as ſecret from all other mens knowledge as ye can. For wel wiſt the witty Ouid what diſcommodities groweth by the contrary, whē he wrote the parable how Vulcanus finding his wife in bed with Mars, tranſformed the ſheets that they lay betwéene, by a certain magicall meanes into a Cage or net of wire, and brought all the Gods to wunder at them, who neuertheleſſe, did but laugh him to ſcorne for his follye ſhewed therin and eſtéemed his diſcretion the leſſe euer after. Doutleſſe a worthy example for vs to eſchew the like miſdemeanour, if we chaunce to come within the danger thereof, for it appéereth that by ſo doing, we get nothing els but rebuke and ſhame. Now Walter not ſo much as to let your wife her

her self perceiue that yee dow knowe it, for then either wil she be abhominable bolde, seing you contented to beare the rewith. Or els muste ye thinck to breake her from it, make suche a stirre and businesse as all the world shall wonder at you bothe, and surely much better it is to dissemble at the matter, for a time, and abide the comming of age, who is the common amender of all such faults to whiche effect, I wil shew you a notable experience that chaunced of late, and was thus.

In the Towne of Penborgh a certain Smith on a time came to the Provost of the Colledge there, and tolde him that Sir Henry Palmarghe a Preste of the same Colledge resorting much to his house vnder pretence of his Cosinage, vsed his wife ouer boldely. Wherunto the Provost answered, peace John, John, for I dare say it is not so, or and if it be I promise thee I wil cause him to leaue it. Nay Maister said the Smith, I neither dout of the one, nor hope of the other, but my desire shalbe that your Maistership for my poor honestie, wil cause him to vse him self more circumspectly therin, then he hath don, for yesterday as hee and I sat togither at Brakefast, maister

Saghers man called mee forth to shoe a
Horse, and when I came to the clenching
of the Nailes I mist my Pinsers (beeing
in my Hall windowe) whiche when I
came to fetch, I found my wife and him in-
terlaced upon my benche under suche an
homely sorte, that on my faith I was asha-
med to lok on them, and there upon went
back again before they espyed me, and bo-
wed a pair of picers of my neighbour. And
sir aswel might there haue a stranger come
in and shamed me for euer, as by my troth
if I had been certain wher my Pinsers had
lien, I would haue sent Maister Saghers
man in for them. And sir because the mat-
ter touched me so nér as it doth, I thinck
it not best for me to speake vnto them ther-
in my self, aswell for dout I shall not
kéep due temperance in my wordes, as for
sundry other consideratiõs, nor in deed I
would not they should perceiue I knowe
so much therin as I do and therefore good
maister Provost make none other wise vn-
to him, but that ye suspect it of your self vp-
on report at large, for that shall suffise to
make him more ware and circũspect, which
is asmuch as I lok for yet. Nor sir I tel it
not you, but as it were vnder confession,

trusting

truſting that ye wil kéep it ſecret.

If this rude man this Smith that neuer read Ouid nor no other good Author, could after ſuch diſcreet ſorte temper his cauſe, muche rather ſhould they doo ſo that are of more knowledge and better learned. And to you ye Venerian Wiues, though yee chaunce to be narowly taken, and charged therwith, yet be ye wel ware that ye neuer confeſſe it to the death, but ſpeake and prate in your excuſe to the vttermoſte, as though ye were innocent in the matter. For what ſoeuer the preſumption or likelineſſe therof be, yet of this ye may be certaine, the very effect reſteth on ſo deuiſe and ſecret a point, that in maner it is not poſſible to be plainly knowen, without ye wil be ſo madde as to condemne your ſelues, and then fare well your good dates all your life after. Where as by a little ſtout ſtanding at your defence with a ſober or circumſpect life following, yee ſhall ſoon growe out of ſuſpicion, for this ye muſt vnderſtand, men are eaſely perſwaded to beleeue the thing, ſuch as in their hart they coueit it ſhould be. And for your partes you Cupidian knights, ye muſt ſeeme to delight in ſuch paſtime and recreation as yee

shall perceiue the goodman to do, whether it be hunting, hawking, gaming, or otherwise, for so may ye best growe into familiaritie with him, and colour your repair to the house, to be onely for his company. But then beware that your light demeanor disclose not your secret intent, as the Wench that pretended her often going to the churche to be all for deuotion, but when it came to the purpose her affection so muche ouer past her reason that she set a side the Pare, and kissed the Parish Clarke, wherby her minde that before time was priuate to her self, was made common to the whole Parish, therfore take heed that yee do not in like wise, and when ye list to rewarde your Mistresse with some Jewell or garment looke ye make no gift therof, but leese it vnto her vpon some wager made in the husbands presence. And what soeuer the dehemencie or ouer boldenesse of her affection shall happen to be, yet be thou well ware that thou neuer disapoint or interrupt him at any suche time as hee shall minde to haue her attendant him self, for that is odible and wil soon ingender suspicion, and besides that, in deed it is against all good curtesie, wherein the people of this

Realme

Realme haue been accounted to exceed all other. And surely a chefe parte therof, is to suffer the good man (be he neuer so simple) to haue preheminence and chefe attendāce of his owne wife: notwithstanding, her frendly familiaritie ment towards any other, being of better habilitie or more estimation, yet for my parte not meaning her by to excite or intice you to any dissolute maners or incontinent trade of life, but onely your selues being bent thereunto, that then it may be so conueyed as least rumor and inconuenience may therof folow, in preserving the quietnesse that I wishe to haue continued between man and wife, whiche I chefely do for the reuerence I beare to the pleasant Sacrament of Matrimony, because my good Father was sometime accompted to be one of that band.

No Sirs, no, by Saint Mary I will not awowe that such enterpriles of youth to be lawful for what so euer haue been permitted vpon consideracions in the former ages, or written by the Philosophers or Poets of that time, yet I remember wel we haue this familiar prouerbe of auncitry. (New Lordes, new lawes) and therefore may chaunce that by the comming of

Christe

Christe, suche olde Rites and customes are abrogated, and then is there perill in the vse therof.

And also it seemed that the gift claimed by these wiues from Neomenius, maketh not so much for their purpose as they think it doth, for in deed it is none other but onely to make them couet libertie, for to say, bow, and haue what they wil, not expressing that the same shall be lawful for them, nor yet doth not dispence with iniquitie therof if it be other waise. And surely Paule to the contrary saith, that the husband is the Wiues hed, and that she should holde her self to him onely, and be conformable to his wil and therfore aduise them at their owne perill, for if they chose the wrong way, I wil not beare the waight therof by abetting them therunto. And now Wil alter to conclude with you, whereas ye haue vntruly accused me, that I should despise Mariage, I trust I haue bothe sufficiently declared my self therein, and also giuen you ensample of a Christian charitie as wel in exhorting you (not withstanding, your railing rage shewed towardes mee) how patiently to suffer the harme that can not be eschewed, as also in councelling

how

how the same may best be kept from the knowledge and wondring of the world, which for troth is more pain and rebuke then the very evil it self, requiring no more at your hands for all my trauail and good will herein, but from hence forth, to haue your good word, and ye shalbe sure of mine.

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